

PAPERS READ
BEFORE THE
LANCASTER COUNTY HISTORICAL SOCIETY

FRIDAY, MAY 3, 1912.

"History herself, as seen in her own workshop."

HENRY SANGMEISTER, THE EPHRATA
CHRONICLER
AFTERMATH SUPPLEMENTARY TO HISTORY OF
CHRISTIANA RIOT, 1851
WILLIAM TRENT
REV. THOMAS BARTON
MINUTES OF MAY MEETING

VOL. XVI. NO. 5.

PRICE TWENTY-FIVE CENTS PER COPY.

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SANGMEISTER, THE EPHRATA CHRONICLER

The Ephrata Cloister has, for well-nigh 200 years, been a subject of perennial interest in American life; its fame has spread beyond our shores, and attracted the attention of even the scholars of historic Europe. It has made Lancaster county the Mecca of many an historic pilgrimage and furnished rich material for the scholarly writer as well as for the ubiquitous penny-a-liner. Nor has interest in it ceased. Inquiries for copies of the *Chronicon Ephratense* are still reaching the translator of this historic monograph, to be answered with the statement that copies can only be picked up casually at second-hand book stores and at sales of private libraries.

Although Dr. Fahnestock wrote already in 1844: "Ephrata has fallen—degenerated beyond all conception. It is now spiritually dead. Ichabod is written upon the walls of this branch of our Zion"—its history will engage the attention of students for many a day to come.

The *Chronicon Ephratense* was written from the standpoint of the hero worshipper, in such a manner that one can readily read between the lines that matters are being glossed over, and that the story is not an unbiased one. For example. We read: "He (Beissel) once appeared to two of the Brethren in the form of one who is drunk;" again: "He once came to a Brother in the likeness of one who is drunk." Sangmeister in his "Leben und Wandel" relates cir-

cumstantially that Beissel was drunk for a week at a time; that he fell down stairs on account of his maudlin condition; that he was found at night outside a building, tipsy, groping around and unable to find the door. Sangmeister abounds in data like these, and is an indispensable original source of information to the impartial student of the Ephrata Cloister.

The investigator can not get a just view of the soldier life of a State by viewing the barracks or seeing the soldiers on parade day. Nor could casual visitors understand or get an adequate conception of Ephrata by a hasty look at the buildings and their appointments, or by attendance on religious exercises at the midnight hour, or by reading the biased chronicles of "Lamech and Agrippa." No one can know the Ephrata community who has not read Sangmeister's "Leben und Wandel."

To the question, Who was Sangmeister, and why should we be interested in him? an answer will be given by noting what a few authorities on the Ephrata Cloister say:

In his "First Century of German Printing," Seidensticker uses the following language about Sangmeister:

"Henry Sangmeister (he called himself Brother Ezechiel upon entering the Ephrata Cloister) was born in Hornberg, Prussia, 1724, and came to America in 1743. After sowing his wild oats he felt conscience-stricken and was induced to join the Ephrata brethren in 1748. Much disgusted with his experience, he secretly left his refuge in company of his friend, Anton Höllenthal, and settled in the Shenandoah Valley, where other nondescripts of both sexes associated with him. He revisited Ephrata several times, and finally came back to stay in 1764. He died

about 1785, and left concealed behind the wainscoting an autobiography which was accidentally discovered in 1825. About one-half of it was printed by J. Bauman in four parts, published in 1825-1827. The rest Bauman offered to print if a sufficient number of subscribers were found to cover him against loss. The book is very scarce. It has been said that nearly all copies were designedly destroyed on account of the scandalous charges made against Conrad Beissel and other inmates of the cloister." (P. 225.)

The four parts referred to in this description cover 414 pages of octavo size. Besides introductions by author and publisher, it gives a summary of the leading events at the Cloister from its inception to 1748. It then takes up the life of the author prior to 1748, when he was received into the community. He was a lynx-eyed, conscientious, fearless, impartial, non-partisan chronicler of what he saw, heard and thought there. He talks familiarly of the daily labors, dissensions, spiritual struggles, the day dreams and visions of the inmates of the community, of Beissel's domineering spirit, his double-dealing, drinking, immoralities, jealousy, teachings and unholy prayers, of the Indian massacres, of the pioneer life in the Shenandoah Valley, Virginia, and makes the reader live the times over with him. The part of the Chronicle printed ends 1769, when Sangmeister was but forty-five years old. This constitutes but half of the Chronicle. What became of the rest of it the writer is unable to say. The presumption is that it has been destroyed. Should any one who reads these lines have any knowledge of the manuscript, he will do the learned world a great service by making the fact known.

Seidensticker in his "Bilder aus der Deutsch-Pennsylvanischen Geschichte" devotes eighty-two pages to "Ephrata—eine Amerikanische Kloster-geschichte," of which eight pages are devoted to a discussion of Bruder Ezechieel's Bekenntnisse." He says: "Bei der Schilderung der inneren Zustände von Ephrata kommen wol am geeignetsten die indiscreten Enthüllungen zur Sprache welche 'Ezechieel Sangmeister's Leben und Wandel' enthält—Es sind Bekenntnisse einer ungeschönten Seele. Sangmeister war mit sich und der ganzen Welt unzufrieden, ein unleidlicher Querkopf, ein arwohnischer Griesgram, der überall Niedertracht witterte und dessen boser Zunge wir nicht unbedingt Glauben schenken dürfen," p. 228, or freely translated:

"In a description of the inner condition of Ephrata the most serviceable material is the revelations contained in the life and conduct of Ezekiel Sangmeister. They are the confessions of an unbeautiful soul. Sangmeister was dissatisfied with himself and the whole world; he was an intolerable wrong head, an envious grumbler, who was always on the lookout for vileness, whose evil tongue we can not grant unconditional faith."

The author then discusses Sangmeister's life, the contents of his *Leben und Wandel*, the inner life of the community, saying in this connection among other things: "Was sollen wir nun zu diesen Sitengemalde sagen? Wenn Sangmeister die Wahrheit spricht so stand es schlimm um die Seelenreinheit und Silbstverlangnung des Asceten."..... "Was er (Sangmeister) von seinen eigenen kleinen Erlebnissen erzählt, können wir ihm gern glauben ebenso seine detaillirten Aussagen über die

Schwachheiten einzelner Bruder und Schwestern," or (freely translated)

"What shall we say to this picture of manners? If Sangmeister speaks the truth it looks bad for the soul purity and self-denial of the ascetics..... What he relates of his own small experiences we may well believe, as well as his minutest remarks about the weaknesses of individual brothers and sisters."

Sachse, in his "German Sectarians," Volume II—"A Critical and Legendary History of the Ephrata Cloister and the Dunkers," makes a number of references to Sangmeister.

He speaks of his intimacy with the Eckerlins, his early life, his joining the community, his withdrawal to the Shenandoah Valley with others, his life there, his erection of a small cabin as a laura, his visits to the Eckerlin brothers, his becoming joint owner of 150 acres of land, and other events of his life, without passing judgment on the credibility of the writer or the importance of his autobiography as a contribution to the history of the Ephrata Cloister.

W. M. Fahnstock, M. D., in an article published in 1844 says: "This society has been much misrepresented by writers who know but little of them, and mostly draw on their imaginations and the libels of the persecutors of the society, for the principles of this people." After discussing some of the charges made, he continues: "These little things would not be considered worthy of any notice but from fresh currency which has been given to them by a late popular work, which is extensively circulated throughout the State." That he refers to the then recently-published edition of Sangmeister is not improbable.

Respecting Sangmeister's trust-

worthiness or truthfulness, the following facts give evidence:

First—Sangmeister was writing for himself and not for publication. It is not likely that he would have made his private chronicle, or diary, a fabric of lies.

Second—Joseph Bauman, the publisher of Sangmeister, vouches for the truthfulness of the record.

Third—Persons I have interviewed who have read Sangmeister and who often spoke with and were related to inmates of the cloister, state that they know of no reason for doubting the veracity of Sangmeister.

Fourth—Dr. J. Max Hark, the translator of the Chronicon, is of the opinion that what Sangmeister relates may well be believed in view of the evident effort of the writers of the Chronicon to conceal or explain away various happenings at the Cloister.

Fifth—Seidensticker, while stigmatizing Sangmeister as an envious grumbler with an evil tongue, yet maintains that we may believe all he relates.

Sangmeister's "Leben and Wandel" supplementing the partial and one-sided Chronicon Ephratense, is indispensable to a correct understanding of Beissel and his community, and incidentally becomes a valuable contribution to the history of mysticism, communism, the Christian Church, the French and Indian War, and Pennsylvania home life prior to the Revolution.

AFTERMATH SUPPLEMEN- TARY TO CHRISTIANA RIOT, 1851

Since the publication, under the auspices of this Society, sixty years after the event, of the History of the Christiana Riot and the Treason Trials of 1851, the author has obtained considerable detailed information bearing on those famous incidents in our local history. As matters of accurate record, they are fit to be preserved in our annals and to be chronicled with the transactions of the Society. On page 20 of the "History," in describing the Gorsuch homestead and estate, it is stated that certain of the slaves attached thereto were manumitted. Interesting corroboration of this is supplied by the article of manumission of Giles Wallis, of which follows a literal copy. It appears the age of thirty-one was the period of freedom:

To all whom it may concern, Be it known that I, Edward Gorsuch, of Baltimore county, and State of Maryland, for divers good causes and considerations, me thereunto moving, have released from slavery, liberated, manumitted, and set free from and after the twelfth day of February in the year of our Lord one thousand eight hundred and fifty-five my male slave named Giles Wallis, aged four years, or thereabouts, a child of sound constitution; and him the said Giles Wallis I do hereby declare to be free, manumitted and discharged from all manner of servitude to me, my heirs,

executors, administrators or assigns, from and after the said twelfth day of February, eighteen hundred and fifty-five.

In testimony whereof I have hereunto set my hand and affixed my seal this eighteenth day of March, in the year of our Lord, one thousand eight hundred and twenty-eight.

EDWD. GORSUCH (Seal).

Signed, sealed and delivered in the presence of

L. BALTZELL,

F. BAILEY.

State of Maryland, City of Baltimore, ss.:

Be it remembered that on this eighteenth day of March in the year of our Lord one thousand eight hundred and twenty-eight, personally appeared before me, the subscriber, one of the Justices of the Peace in and for the City aforesaid, Edward Gorsuch, party to the above manumission or instrument of writing and acknowledged the same to be his act and deed for the purpose therein mentioned; and that the male slave Giles Wallis is hereby declared to be manumitted and set free from and after the said twelfth day of February, eighteen hundred and fifty-five.

Acknowledged before

L. BALTZELL.

Again on page twenty-one there is an account of "Abe" Johnson's larceny of wheat from the Gorsuch barn, to which occurrence is ascribed the escape of the four bondsmen whose attempted recapture caused the Christiana tragedy. A letter from the slave owner to Philip Francis Thomas, then Governor of Maryland, confirms this, and the statement that Governor Johnson, of Pennsylvania, had refused to honor the requisition for the fugitive. It also illustrates

the manner of obtaining requisition.
The correspondence runs thus:

Baltimore County,
November 29, 1849.

Philip Francis Thomas, Esq.

Dear Sir, I wish you to send me a requisition, directed to the Governor of Pennsylvania, for the apprehension of Abraham Jonson, a free colored man, who recently left Baltimore county, Md., upon the charge of having received stolen goods, the facts in the case are as follows, viz.: Said Jonson took some wheat to one of my neighbor's mill, the miller suspecting something wrong, asked him where he got the wheat from. John-son told him that he had received it from Gorsuch's boys, that the person who had been in the habit of receiving from them had closed up, and that they brought it to him. The miller, who is a Quaker, hence the confidence of Jonson in him, told him that he could not grind it for him till he saw more about it. He immediately called to see me, and gave me the above information. I went with him to see the wheat, and believed it to be mine, it perfectly corresponding with some that I had just before had out, and of which I had missed a quantity. I said nothing to my colored boys about it, but had a State warrant issued for said Abraham Jonson. Jonson secreted himself for a few days, till my boys found out what was going on, and he and four of my colored boys put out to Pennsylvania. I wish the requisition only for said Jonson. Not knowing what may be the cost of procuring the requisition I have not enclosed it. You will be so good as to inform me of the amount of its cost, when you send it to me, and I will immediately remit to you by mail.

The annexed affidavit will give you to understand that I have every

reason to believe that the stolen wheat was mine. Please attend to this as soon as practicable.

Yours most respectfully,

P. S.—Please direct to Hereford,
Postoffice, Baltimore county, Md.
State of Maryland, Baltimore County,
ss.

On this thirtieth day of November, 1849, before me, the subscriber, a Justice of the Peace in and for the said county, personally appeared Edward Gorsuch and made oath on the Holy Evangely of Almighty God, that he has every reason to believe that the wheat mentioned in the aforegoing letter was stolen from his granary by his servant boys and carried to the said Abraham Johnson (colored) and received by him. He knowing that the said wheat was feloniously stolen from his granary, and that the other circumstances narrated in said letter are true to the best of his knowledge and belief,

Sworn before

E. A. R. SPARKS.

State of Maryland, Baltimore county. On this twenty-fifth day of December, in the year of Our Lord one thousand eight hundred and forty-nine, personally appeared before the subscriber, a Justice of the Peace, of the State of Maryland, in and for Baltimore county, Elias Matthews and solemnly, seriously and truly declared and affirmed, that on the 2d day of November last, a certain colored man named Abram Johnston, brought to his grist mill, in Baltimore county, a lot of wheat (five bushels), which wheat Abram stated he got from the Gorsuch boys, Matthews observed to Abram that he thought the boys had not come by the wheat honestly,, Abram stated that the boys had taken the wheat to an-

other place and that they were shut up. Matthews called on Gorsuch the same day and informed him that a lot of wheat had been brought to him by Abram, who stated he had secured it from Gorsuch boys. Ed. Gorsuch came to the mill and examined the wheat and said it corresponded with his wheat, and that he had lost wheat wheat from two parcels.

JOSHUA F. COCKEY.

Then followd the requisition:

State of Maryland—To wit:

Philip Francis Thomas, Governor of the State of Maryland, to his Excellency, the Governor of Pennsylvania.

It appears by the annexed papers, duly authenticated according to the laws of this State, that a certain Abraham Johnson (colored), stands charged with the crime of receiving stolen goods, committed in the County of Baltimore, in said State of Maryland, and it has been represented to me he has fled from the justice of this State, and has taken refuge within the State of Pennsylvania.

Now, Therefore, Pursuant to the provisions of the Constitution and Laws of the United States in such case made and provided, I do hereby request that the said Abraham Johnson (colored) be apprehended and delivered to Dickinson Gorsuch, who is hereby authorized to receive and convey him to the State of Maryland, there to be dealt with according to law.

In Witness Whereof, I have hereunto affixed my name and the Great Seal of the State, this thirty-first day of December, in the year of our Lord one thousand eight hundred and forty-nine.

PHILIP F. THOMAS.

By the Governor:

JOHN NICK WALKINS,
Secretary of State.

Some months later Mr. Gorsuch renews his complaint, and shows his persistence in the recapture of the runaways:

Baltimore Co., Md., Jan. 11, 1850.

Hon. Phillip F. Thomas:

Sir, I must again ask of you an official favor. I wish a requisition from you to the Governor of Pennsylvania for those four negro men, who sold the stolen wheat to Johnson, for whom I received a requisition a short time since. These men are my slaves, and have been in Pennsylvania since November. Their names are George Hammonds, Nelson Ford, Noah Buley and Joshua Hammonds. I have good reason to believe they are in Chester or Berks county. I shall be obliged if you will send me this requisition as soon as possible. Address me at, therefore, Baltimore Co., Md.

I wish you to appoint Dickinson Gorsuch to go for them.

Most respectfully yours,
EDWARD GORSUCH.

Hon. P. F. Thomas,

Governor of Maryland.

On page twenty-nine of the History doubt is expressed as to whether a certain Abraham Johnson, who figured in the Riot and was for a time a guest of William Parker, was the same "Abe" Johnson, who was charged with stealing the Gorsuch wheat. This doubt has been removed by a timely vindication of the Johnson at Christiana, which comes to me from Mrs. Sarah Moore M'Fadden, of Kennett Square. She was a Moore, and lived near Christiana in 1851, her father's house being an underground railway station. She writes me:

"I do not know whether this will be too late, or of any account, to thee,

but just feel like telling thee, that the Abraham Johnson who made his home for a short time with Wm. Parker, and in his house at the time of the Riot, is not the Abraham Johnson who fled from Gorsuch's warrant in 1849. The man Abraham who was in the house at Wm. Parker's was a runaway slave who came to my father's (Jeremiah Moore's) with his mother, sister and sister's child, when he was but eighteen years of age, and lived with us continuously for six years. He told us the name of his master, who died a short time before he ran away, and Abraham was to be sold. We found him a very nice, good, faithful young man, very particular and conscientious in every respect. Judge for thyself, when I tell thee, toward the last of his living with us, my parents went to Bucks county on a visit of several weeks; the kidnappers came to our place to take him, but failed in their attempt; we were afraid they would come again when we were alone, and tried to persuade Abram to go away to some of the neighbors. He said: 'No, I promised Jerry I would take care of the stock and things until he came home,' and he would and did run the risk. Few white men would have done it under similar circumstances. Father at last thought best for him to go somewhere else; for we had neighbors who were continually watching to get him and did come several times; but he was protected by my parents. He at last went to the neighborhood of Parker's, and, therefore was in the house at the time of the Riot. He went with Parker to Canada. We lived within a mile of Christiana; knew all the white people and most of the colored ones imprisoned, and I recall many incidents connected with the riot. We were in-

timately acquainted with Pownalls. Twenty-two 'kidnappers,' or Southern sympathizers, came to father's to take a colored man working for him, who had not been near the Riot. He heard of their coming and was hidden under a pile of straw. They searched the premises over, and threatened to shoot father because he didn't tell where the man was. He put down his hands, straightened himself up, and told them to shoot. They didn't dare to do it, for they hadn't even a warrant for searching. With pitchforks they at last found the man and dragged him off.

"After Abram Johnson got to Canada he wrote to father; he had a little property and some stock. The Abraham we knew would not be guilty of stealing, and I thought it but justice to clear his name of the crime. My father's house was a station on the Underground Railroad; and many of the colored people were there given assumed names."

Slave-catching in those old days, however legal it may have been, technically, was evidently no more pleasant than it was profitable and popular. It seems that the party who accompanied Edward Gorsuch to Christiana—some of whom retreated rather ingloriously—were not animated wholly by a spirit of philanthropy and patriotism. Thrift was their portion; and even long after his death and burial and the event of the treason trials, they rendered bills of expenses to his estate that are not without interest—especially the charge of Joshua Gorsuch for his lost pistol and hat. Evidently he did not come into the realm of anti-slavery inspired by the Spartan commission to return "with his shield or on it." At best he does not cut any very

heroic figure, and in the accounts rendered to the Gorsuch estate his details are, to say the least, most practical and unsentimental.

Baltimore Co., January 1st, 1852.
Estate of Edward Gorsuch.

To NICHOLAS HUTCHINS, Dr.
1851.

Sept. 7.	To expenses incurred in accompanying the late Edward Gorsuch to Pennsylvania and back—	
	To supper at York...	\$.37½
	To fare for 5 fm. York to Wrightsville	2.50
	To fare 1 from Wrightsville to Lancaster50
	To breakfast at Galaghersville25
	To fare from Pennytonville to Phila. ..	.75
	Expenses in Phila. ..	.50
	To fare from Phila. to Baltimore	3.00
	Expenses in Baltimore	.37½
	To fare from Baltimore to Monkton ..	.60
		<hr/>
		\$8.84

Received the above in full,
NICHOLAS T. HUTCHINS.

Estate of Edward Gorsuch, Dr.
To GEORGE GORSUCH.

1851.

Sept. 13.	To passage from Columbia to York ...	\$.50
" "	To passage for 4 from York to Midcalfe's ...	3.80
" "	Refreshments25
		<hr/>
		\$4.55

Received payment.
GEORGE F. GORSUCH.

Estate of Edward Gorsuch.
To JOSHUA GORSUCH, Dr.

1851.

Sept. 10, 11 & 12th.	To expenses incurred in accompanying him to Pennsylvania and returning.	
	To fare from Columbia to Pennytonville	\$1.02½
	To fare from Galaghersville to Gap37½
	To fare from Pennintownville to York ...	1.83¾
	To pistol, and hat lost	12.00
	To medical attendance	5.50
		<hr/>
		\$20.73¾

February 21st, 1852, received payment.

JOSHUA M. GERSUCH

EARLY LANCASTRIAN.

WILLIAM TRENT.

William Trent, son of William Trent, for whom the city of Trenton, N. J., was named, had a military career. In Cooley's *Genealogy of Early Settlers in Trenton and Ewing*, 1883, it is said at page 289:

"Major Trent is again found July 6th, 1776, at Fort Pitt, in an official capacity, participating in a treaty making with the Indians. He resided for some years at Lancaster, Pa. where his second and third children were born. For a much longer period and until 1768 he made his residence at Carlisle, and was appointed by Governor Hamilton Judge of the Court of Common Pleas of Cumberland county, where his youngest three children were born; before his visit to England he removed to Trenton, New Jersey, where his family lived during his absence, and he himself after his return until the close of 1783, as his wife is credited with the rent of the Presbyterian parsonage (Dr. Hall's *History of Presbyterian Church*), from 1768 to 1771, and his letters are written from Trenton, lower ferry. He was the owner of 800 acres below the falls of the Delaware, which are offered for sale in the 'Trenton Gazette' of June, 1784. During this year he removed to Philadelphia, where he remained until his decease in 1787 (date of will), engaged principally in managing the affairs of the Indiana company, of several shares of which he died possessed.

"Major Trent, being the grandson of a prominent lawyer, and the son of one of the most eminent merchants and distinguished Judges of the colony, doubtless enjoyed in early life the best educational advantages that the city afforded, yet his tastes seem not to have led him to adopt a professional course, but rather to engage in business pursuits, to which, notwithstanding public engagements, both civil and military, he devoted himself with great activity and perseverance; yet his efforts were not crowned with the success they deserved, for such were the troublous times in which he lived, that misfortunes numerous and crushing pursued him till he was at least financially overwhelmed, from which condition, however, he partially recovered before his death.

"William Trent (2), son of Chief Justice William Trent (1), married Sarah Wilkins, who died 1807, and is believed to be buried in the little graveyard on the hill beyond the New Jersey State Lunatic Asylum, and had issue by her: William, born May 28, 1754, at the mouth of Wills Creek, and baptized by Mr. Hamilton, chaplain to the regiment, probably died young; Ann, born October 20, 1756, at Lancaster, married Mr. Raymond; Martha, born October 24, 1759, at Lancaster; Mary, born December 3, 1762, at Carlisle; Sarah, born November 29, 1768, at Carlisle, and John (3), born April 21, 1768, at Carlisle."

REV. THOMAS BARTON.

Probably very few of us know that that the Rev. Thomas Barton was married twice. The first wife, Esther Rittenhouse, married December 8, 1753, at Old Swedes Church, Philadelphia, whose memorial slab may be seen in St. James' Church, died June

18, 1774. His second wife, whom he must have married within a very few years, was Sarah Bird, whose first husband was a Le Normandie. She survived Mr. Barton for many years.

Mr. Barton owned property in Lancaster. On November 5, 1760, he bought land from Abraham and Maria Neff. In 1778 (Book S, p. 724), "desiring to retire out of the State," he obtained permission from the Supreme Executive Council, "given by order of the Council, under the hand of the Hon. Geo. Bryan, Vice President," under date of May 30, 1778, to sell his property at any time within ninety days to any person. So, on August 26, 1778, Thomas Barton, clerk, and Sarah, his wife, sold to Paul Zantzinger, for £1,000, the house and one-half lot on Orange street, 122½. Bounded north by Orange street, east by Lime street, south by lot of Joseph Rose, now of John Musser. (S, p. 727). The same grantors to the same grantee, for 5s., land called "Barton's Garden," 64 feet 4½ inches, on Orange street, 245 feet on Lime street. Bounded east by a lot of Thomas Bond, on the south by vacant ground. Subject to a yearly ground rent due to James Hamilton, Esq.

The witnesses are Henry Dehuff and J. Yeates, and both deeds are recorded November 30, 1778.

*Information supplied by Frank Willing Leach.

MINUTES OF MAY MEETING

Lancaster, Pa., May 3, 1912.

The regular monthly meeting of the Lancaster County Historical Society was held this evening in the society's assembly room in the public library building. President Steinman presided and Miss Martha B. Clark acted as secretary pro tem.

Miss Bausman, the librarian, reported the following donations since the last meeting:

Bound Volumes (98)—29, Census of 1890; 11, Census of 1900; 9, Debates of the Convention to Amend the Constitution of Pennsylvania, 1872-73; 2, Statutes-at-Large, vols. II and III; 1, Taxation for States Purposes in Pennsylvania; 1, Pennsylvania State Government in Picture and Story; 1, Notable Men of Chicago and Their City; 38, New York Historical Society; 1, Sketch of N. Y. Historical Society, 1804 to 1904; 1, Narratives of Early Pennsylvania, West New Jersey and Delaware; 1, letters of Edward Burd; 1, Letters of William Allen; 1, Waggoner's Accounts of Gen. Braddock's Expedition; 1, Franklin's Contribution to Medicine, from the author Dr. Theodore Diller,

Magazines and Pamphlets—Proceedings of American Philosophical Society; Proceedings of Lebanon County Historical Society; Proceedings of Cumberland County Historical Society; Proceedings of Kiltochinny Historical Society, and The Building of Detroit (Mich.); The Penn Germania (for April); International Conciliation; Linden Hall Echo; Bulletin of New York Public Library;

Bulletin of Carnegie Library, Pittsburgh; Bulletin of Grand Rapids Public Library; also an order for postage stamps from Oregon, Lancaster county, Penna., Dec. 18th, 1862, from Clarence V. Lichty, by Richard Douglas McCaskey.

The usual vote of thanks was extended the several donors.

On motion, Cookman B. Dunkle, of McCall's Ferry, was elected to membership and the following applications for membership were presented:

Miss Anna Geltmacher, 660 West Walnut street, city; Miss Mary A. Baker, 353 North Queen street, city; H. C. Demuth, city; W. N. Nixdorf, city; Christian E. Metzler, 28 Cedar Park, Boston, Mass.

Miss Clark read a request from Congress asking the society for short biographical sketches of some early Lancaster Congressman, data being desired of William Montgomery, Robt. Jenkins, John Whitehill, and Robert Brown. The matter was referred to Miss Clark.

Mr. H. W. Kriebel, of Lititz, read a paper on Henry Sangmeister, the Ephrata Chronicler, which proved most entertaining, and at its conclusion the following resolution was adopted:

"Resolved, That the Lancaster County Historical Society, in regular monthly meeting assembled, heartily approves and welcomes the proposed translation and publication of the almost forgotten and unknown work of Brother Ezekiel Sangmeister on the affairs of the famous Zionistic Brotherhood at Ephrata, in this county, during the eighteenth century. This book reveals much of the inner life of that brotherhood not recorded or even touched upon by well-known Chronicon Ephratense, written by Prior Peter Miller (Brother Jabez) and which has until now been

the principal original authority concerning that remarkable religious organization."

The Penn-Germania, published at Lititz, Pa., plans to issue the translation. Any information can be had by addressing the editor and publisher at Lititz.

The question of holding during the fall a celebration similar to those held at Fulton House and Christiana, in order to mark some historic spot in the county, was brought up, and during the discussion it was suggested that a tablet be erected at Reamstown to mark the graves of Revolutionary soldiers buried there. On motion, the president appointed the following committee to take up the matter: A. K. Hostetter, H. Frank Eshleman, D. F. Magee, Mrs. M. N. Robinson and Mrs. Sarah B. Carpenter.

The Donegal Society extended an invitation to the Historical Society to attend the annual reunion at Old Donegal church on June 19.

An invitation extended to the society to participate in the Old Home Week festivities at Manheim was accepted, and the following committee was appointed to arrange for the trip: H. Frank Eshleman, F. R. Dufferffer, Mrs. A. K. Hostetter, Mrs. Sarah B. Carpenter and Miss Martha B. Clark.

Mr. W. U. Hensel contributed some additional matter on the Christiana Riot and Treason Trial which was assembled into a very readable short article. Mr. Hensel also contributed some facts about William Trent, some time a resident of Lancaster, and Mrs. M. N. Robinson read some interesting data about Rev. Thomas Barton.

On motion the papers were authorized to be published in the Society's proceedings.

Adjourned.

